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the great lines of all the Lord's teaching in Galilee and during the last week at Jerusalem. Four characteristics of the teaching in the gospel of Mark are particularly described by him: (1) Its inwardness; the heart, the center of the moral life in man, is the field in which Jesus sets himself to work. Repentance and faith, renunciation of self-love, obedience, sacrifice, are the conditions of life under the kingdom of God. (2) Its practical direction; the teaching is free from the error of regarding external things as indifferent because they are valueless apart from the Spirit. While his teaching rested on the broad principles of moral and spiritual truth, nothing was overlooked because it was in itself trivial or external, if it could be made to serve the good of man or the kingdom of God. (3) Its universality; although delivered under conditions which limited its immediate scope, the Master is the Son of man, and his words are for all men. There is scarcely a saying in the Markan teaching which is not of far-reaching significance, charged with a lesson for one or more types of human character which are always with us. (4) Its authority; simple, unpretending as the sayings are, they possess a tone and authority which are without parallels in literature. His words carry conviction; not a hesitating note is struck from the day when he begins, "The kingdom of God is at hand," to the last scene when he proclaims, "All power hath been given unto me in heaven and on earth." He speaks at all times with the same absolute conviction and consciousness of his divine right.

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#### **The Kingdom of God in the Writings of the Fathers.**

With this title Rev. Henry M. Herrick, Ph.D., has recently published a valuable study of the patristic ideas of the kingdom of God, covering the entire period from Clement of Rome to John of Damascus. The pamphlet contains many quotations from the writings of the Fathers, indicating in their own words the conceptions of the kingdom which they had. It is very interesting reading. The conclusion as to what was understood by the kingdom of God in the early Christian centuries is, in Dr. Herrick's opinion, that the Fathers show a surprising conformity to the teaching of the New Testament upon this subject. It may be questioned, he says, whether any great Christian doctrine has suffered less in its transmission through the patristic period; and the impression grows rather than lessens that where the New Testament usage was developed by the Fathers on this theme, it was more a development of doctrine in the light of Providence and

the Spirit's guidance than a perversion of the truth. The Fathers did on the whole preserve the idea and hand it down.

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### **How Should the Old Testament be Taught to Children?**

In a recently published lecture on "Sincerity in the Teaching of the Sacred History of the Old Testament to Children," a French pastor, X. Koenig, pleads for a frank recognition and acceptance of the entirely new point of view secured by the modern historical method of Bible study. This historical method must be used in teaching the child. He should be made to understand the difference in value of legends and of contemporary documents as sources of Hebrew history. The conception of the Bible as the product of a long historical development will save the young student from the many shocks to his moral sense which are unavoidable when the Old Testament stories are studied from the traditional point of view. Only through the right use of the historical method can the Bible be made as influential for good in the coming generation as it has been in the past. Adherence to old methods with the children means failure to arouse any vital interest in the Bible literature, if it does not result in absolute rejection of the Scriptures as unreasonable and incredible. Those who themselves accept the results of historical study must teach these results, for if through a mistaken idea that it is unsafe to present them to the child-mind they continue the traditional type of instruction, the note of insincerity will inevitably be recognized by the child and the instruction fail of its purpose.

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### **A Modern Definition of Biblical Inspiration.**

In a pamphlet by Professor Irving F. Wood, of Smith College, Northampton, Mass., entitled *A Tenable Theory of Biblical Inspiration*, the discussion is summarized as follows: Biblical inspiration is divine influence directed toward a particular end; it is not psychologically different from divine influence directed toward other ends; the great characteristic of its product is the uniqueness and perfection of the religious thought in which the Bible culminates; in no respect does inspiration insure perfection in all parts of the Bible; and this inspiration must be ascribed to all whose labor entered into the production of the Bible.

The difference between what is often called the older theory and a theory tenable in the light of modern study is mainly in the following points: (1) The old theory emphasized the inspiration of books; the